for the firmest and most devoted hough she endeavored to exercter innd to society in general, yet she had a s, selected friends, and happy were all included in this circle. We found e devoted friend. When the piercing etty were aimed at our defenceless ild come ferward and shield us. The er. the potsonous breath of calumny, vent her from continuing the same un-

her sickness, she exhibited an unusual resignation to the dispensation of Prov-d with a most affectionate and worthy vet ceased to draw nourishment from ast, and a large circle of beloved and she seemed to have every thing to at During the year past, she had seen fulfren in quick succession become ing seemed to conspire to make her ad that she was enjoying a paradise on

could s, eak only with difficulty. Evwas tried, to arrest the progress of dis umption "had crept into her breast." are she could reliequish the hope of reved her child en with all the characass of a mother. She could not think her a full resignation. She waits er of speaking was continued, she used of God, and the salvation of her friends. re her death. She wrote an address s to her busband, and also left a comeach of her four eldest daughters .-She earnestly recommendure life, and might add to their enjoyanother world. She would converse of sture with all the composure of one a-

her death. I said to be among many othfriend, the Lord may yet restore you now all ready, all prepared to go, it y doubts, but a continual sunshine of

corraine last, as she opened her eyes. what a beautiful day this is for me to weeping partner that she was surely erse in a low whisper, she continued to oling words of a dving saint. A few

ing to all who knew her, 37 years. To be loss is irreparable. But they too, under ing dispensation, exhibit the composed which they have seen exemplified in

is dead, yet her memory will live. The she has, will be dear to very many. The age in their breasts; the brothers and sisere companions of her youth; the more s in her found a mother; the minister of she has entertained; and the favored ve been honored with her friendship, will re to weep. Even the passing stranger a sigh, over the grave of one so worlacting remembrance. The green grass acreafter grow above her, will be watered cars. And while she is sweetly sleeping close of the valley, her precepts, and ber

WILLIAM C. LARRABEE. Teslevan Seminary, Dec. 1, 1827.

THE CATHERER.

fall under the character of tale bearer for when the most necessary that they should or touth ought not to be told at all times.

in Christ, was threatened with death unaced the Saviour. "I am a Christian a Christian however young, - if you bevil love and follow holiness, both of heart hen tempted to sin, under whatever form you will be ready to say, "I am a Christian do it." Having the faith, the word Christ in your heart, it will be your field him, but "yan" with delight "in the minandments,"

JUNEAUNA The stature of Jefferson was rect; his motions flexible and easy, neither for nor deficient in grace, and agility; accustomed, in the society of children, of s fond, to practise feats which few could His countenance was open as day, and its pressions that of good will and kindness, casion offered, was lit up by a beaming His benevolence and kindness had no Il that mortal could do to lessen the mass of ress, he dat. On one occasion, when presng on horseback a stream in Virginia, he ed by a feeble beggar, who implored his aid mover it. Without hesitation, he carried which him; and, on the beggar telling him and neglected his wallet, he, as good huperosed the stream, and brought it to him-

e merchant once left a suspected assistant in and said to him, 'now, lest you should drink while I am away, I will chalk your mouth so know it." He then rubbed his nail across hie, and prefetded to leave the mark of them. The man drank of the wine and to with his master, chalked his mouth, and thus ed hunselt.

ew Lansberg, (the Francis Moore of the Conbeerves in his last publication, that " if you have a shoe of durable materials, you should upper leather of the mouth of a hard drink-

and never lets in water. e way, gentlemen," once cried a Massachuresontative to the populace, who were crowdut of his place in the procession on election way we are the representatives of the -- Make way yourself," replied a sturdy of the throng, "we are the people them-

a beautiful thought of old, to ascribe divina e swan, because he welcomed death with his song, for seeing his happiness, delighted with

MION98



HI IN IR AL IDe

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Vol. V.

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ZION'S HERALD.

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ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

N THE DOCTRINE OF THE FINAL PERSEVERANCE OF 5. Are we not to understand all this as a caution THE SAINTS.

ESSAY III.

The passage of scripture with which we would com-

re once enlightened, and have tasted of the heavnly gift, and were made partakers of the Holy Ghost, have tasted the good word of God, and the powis of the world to come, if they shall fall away, to rehew them again unto repentance; seeing they cruci-ty to themselves the Son of God afresh, and put him Observe, an open shame."

The persons described in this passage, were once nlightened. By the true light that lighteth every man that comes into the world, they were convinced of the raths of the gospel, the design of Christ's mission ino the world, of sin, of righteousness and of judgment had been led to Jesus Christ as the only Saviour

They had tasted of the heavenly gift, i. e. had reeved Christ, the gift of God to the world. And with m received forgiveness of sins. Had tasted that God is gravious. 1 Pet. ii. 3.

3. Had been made partakers of the Holy Ghost, i. c. the witness and comfort of the Spirit of God. The int witnessing with their spirits that they were the

4. Had tasted the good word of God, i. e. had been e to realize the sweetness of the promises, and a

of for the truths of God contained in his word.

Had been partakers of the world to come, i. e. received power and strength from heaven, and had ceived blessed foretastes of the happiness laid up in ewen for those who love God, and abide in his love

om the foregoing considerations, should we not it had no doctrinal purpose to serve, readily conde, that the characters described were once true ristians? And if a person may experience all the erent degrees of spiritual blessings here mention-, would it not be an extremely difficult task to point the true characteristics of Christian experience you will observe that it was possible for these to fall ray, and so far depart from God as to be past recov-Dr. Macknight, who was himself a Calvinist, a ough scholar, and withal an honest man, says, in parking on this passage, that the word si, if, was serted by Beza, who without any authority from anent MSS, has inserted it in his version, and rendered the clause, "If they fall away," that this text might not appear to contradict the doctrine of the severance of the saints. "But," says the Doctor, as no translator should take upon him to add to, or he Scriptures for the sake of any favorite doc ne, I have translated parapesontas, in the past time, fallen away, according to the true import of the ard, as standing in connexion with the other aorists the preceding verses."

ther learned writer observes on this passageappears from this, whatever sentiment may gain by it, that there is a fearful possibility of fallfrom the grace of God; and if this Scripdid not say so, there are many that do say so .were there no Scripture express on this subject, nature of the present state of man, which is a state bation or trial, must necessarily imply it. gain, there would be no propriety in the expres-

renew them again to repentance, had they never rienced repentance.

The next passage to which we would call the attenof our readers, is

Heb. v. 26-29. "For if we sin wilfully after we received the knowledge of the truth, there reth no more sacrifice for sins, -but a certain fearooking for of judgment and fiery indignation had shall devour the adversaries. He that despised lased law died without mercy under two or three witof how much sorer punishment, suppose ye, he be thought worthy, who hath trodden under Son of God, and hath counted the blood of the nant wherewith he was sanctified, an unholy and hath done despite to the Spirit of grace." The persons here mentioned had received the dge of the truth--which could only be receiv-

faith in the sacrifice offered for the sins of man-They had known the truth experimentally, or ng wilfully after they had received it.

ated to him by whose blood they were sanctified, must be considered his children, or true Chris-

But they so far departed from God after all they

These things are said by the apostle as a warna the supposition that there is no danger or posof falling from the grace and favor of God. . 2 Pet. ii. 20-22. "For if, after they have

pollutions of the world through the knowthe Lord and Saviour Jesus Christ; they are angled therein, and overcome, their latter orse with them than the beginning. For it better for them not to have known the way ess, than, after they have known it to dethe holy commandment delivered unto them. happened unto them according to the true the dog is turned to his own vomit again; and that was washed to her wallowing in the mire."

ese had escaped the pollutions of the world.

Their beginning, being a state of pollution, corrup-tion, and death, and their turning to their former lusts ed by their sinning against superior light and grace. turned to their proper objects, and strength given to greater than it would have been had they never ex- sanctification, through faith in Christ, who is a com-

and warning to real Christians to persevere in a steadfast adherence to God, and not to turn from him to sin and folly? But on the supposition that these had never experienced true religion, and true Christians canfleb. vi. 4-6. "For it is impossible for those who not apostatize, it may be asked of what use is the think will appear from the following considerations, warning? It is sheer quibbling, to say, "the natures viz. The wise man saith; "the path of the just is as

> is a fearful and awful possibility of saints falling from morning." In the above passages of scripture the exthe grace and favor of God; and that all who have perience of the Christian, or the regeneration of the "begun in the Spirit" should guard against ending "in the flesh."

CHRISTIAN SCHOOL, DEXTER, ME.

TO THE PUBLISHER OF ZION'S HERALD. -In your paper of Nov. 7, there is a remportant to the public that there should be? 4th. Would it be consistent to raise funds to support said school without a proper system of operation, and a suitble number of men in an official capacity, to manage its concerns?"—To which judicious inquiries I readily reply—that as an individual I have, for several years, received the pressing need of such a school; and, ufter waiting long and in vain for one to rise from some other source, and feeling unwilling to delay the

there must be a regular home for the children of travelling ministers, that those who are spending their lives and of the household of God, let us improve according to the household of God, let us for the good of mankind might not, through unavoidable neglect, see their children a reproach in the world; and that the principles of the gospel must be applied to infancy and youth, in order to convince a doubting people that children may be educated in re-ligion, I have ventured forward until the weight of three or four thousand dollars debt, the duty of providng for and managing forty or fifty scholars, and the griefat the impossibility of supplying more than a hundred requests for admission into the school, from Nova Scotia, Maine, New Hampshire and Massachusetts, compelled me to raise the cry in the Herald, which

as drawn out the queries of my unknown friend. While I was building with one hand and holding a sword in the other, with my voice I cried unto my only Helper, and He, blessed be his name, stirred up the hearts of some to come to my assistance. We have the hearts of some to come to my assessment lately formed a Board of Managers, consisting of a president, viz. Elder D. Hutchinson,—three counsellors, viz. Elder John Whitney, Elder Oliver Beale and brother Briggs Curtis; nine Trustees, viz. Elder Thomas Smith, Elder Benjamin Jones,* Elder Peter Burgess, Elder Josiah Farewell, and five private brethren, viz brother Lemuel Baker, brother Ebenezer Small, brother John Shaw, brother Derham and brother Jordan.

Our fund is God's gracious providence, which, if well managed, will never fail, I give this notice by request of the Board, and by their request shall send, if God will, their Constitution by the next mail. May God open the hearts of many save some of their property from the general conflagration, which is near at hand, by contributing to

the furtherance of this good work .- So prays your brother in the patience of the saints. SAMUEL BAKER. Dexter, Dec. 7, 1827. * Brother Jones and brother Burgess were absent when cho int of unavoidable occurrences, and it is hoped

at they will accept the appointment.

FOR ZION'S HERALD.

THE DOCTRINE OF REGENERATION. The truths of the gospel are of importance to all. ore punishment could not be the consequence of it that we might receive, did we understand the order touched. The speaker, in moving the passions, does the husband to the wife, and the wife to her husband; They had experienced the sprinkling of the blood stands in a near connexion and relation to some other his images and representations; for no time is allowof the truths of the gospel. Any particular truth were possible, it would supersede in a great measure case may serve to make this subject clear. A person assessed, as to place themselves beyond the posove of God, by which he has the evidence of his par don at one and the same time; consequently from his Orne Christians; which would never have been experience, or feelings, he cannot discover any order, adoubtedly justified before he has the evidences of it.

The doctrine of regeneration is an important docine; both as to its nature, and the place it has in the rth mentioned John iii. 3. Indeed to be regenerated is to be made new, or born again by the grace of d, through faith in our Lord Jesus Christ.

They had known the way of righteousness. False plainly discover that regeneration is an internal work knowledge. This was an experimental acquaintance with the "holy commandment." The sum of religion is contained in it. "Thou shalt love the Lord is made for their discontinuance.

They had known the way of righteousness. False of the divine nature. From the above passages we professors, Pharisess and hypocrites have not this knowledge. This was an experimental acquaintance with the "holy commandment." The sum of religion is contained in it. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all ing of regeneration: hereby implying that we are professors. False of the divine nature. From the above passages we plainly discover that regeneration is an internal work of the Spirit of God. Therefore the apostle said, "it is not by works of righteousness which we have done, they god with all thy heart, with all thy soul, with all ing of regeneration: hereby implying that we are professors. False of the divine nature. From the above passages we plainly discover that regeneration is an internal work of the Spirit of God. Therefore the apostle said, "it is not by works of righteousness which we have done, the sum of religion is contained in it. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all the strength and the divine nature. From the above passages we plainly discover that regeneration is an internal work of the Spirit of God. Therefore the apostle said, "it is not by works of righteousness which we have done, the sum of religion is contained in it. "Thou shalt love the Lord thy God with all thy soul, with all the strength and the sum of the sum o thy mind, and with all thy strength, and thy neighbor as thyself."

Ing of regeneration is an internal vashing or cleansing by the su-4. But so far were these from persevering in the pernatural grace of God. It is an important work; way of righteousness, that they were entangled and overcome again by the pollutions of the world—departed from the holy commandment delivered unto them—turned like the dog to his vomit, and like the sow to wailowing again in the mire. And their later is the complete purification of the soul; or what ter end was worse with them than the beginning. - is expressed in the language of the apostle, "the blood and vices, places them not only in the same state of the love of God being shed abroad in the heart, and defilement and condemnation, but their sin is increas- the bent of the mind, with its desires and dispositions, And we may justly infer their punishment must be go on perfecting holiness in he fear of God; or to full plete Saviour to those who believe on, and trust in,

That we are to understand the doctrine of regeneration as above stated, and that it is in the order of tification, (therefore closely connected with both) I of the dog and sow were never changed." Sinners are called, sheep gone astray, swine, dogs, vipers, serpents, &c. but after all they are men having souls. pents, &c. but after all they are men having souls.

Our general conclusion on the whole, is, that there know the Lerd; his going firth is prepared as the soul is compared to the first dayn of light in the morning. If, therefore, they continue just and follow on to know the Lord, they shall realize a perfect daylight in Christian experience, or full sarctification.

The apostle speaks in like manner in his epistle to the Corinthians. The persons to whom he wrote "were in Christ;" "babes in Corist," &c. i. e. they uest for information upon the following particulars were justified, and regenerated; but not sanctified relating to the "Christian School" in the town of Therefore he speaks to them in his second epistle and Dexter, Me. "1st, Has the school proper officers for managing its concerns? 2d, If there are such officers, who are they? Ought they not to be known to the public? 3d, If there are no such officers is it not internally and externally, and to "perfect holiness in the fear of God."

From the passages referred to, we conclude that regeneration in the scriptural serse, follows justifica-tion, and urges the subject on to savetification. That this is the order of the gospel is evident, and that Christian experience does not contradict it, is equally

This subject may be illustrated by the following simile; - suppose a man is confined; being under senabject any longer, about a year since I ventured on tence of death according to law. This criminal if the coject alone. Trindered by my own imperfections, the chief magistrate is sposed to grant him the adthe object alone. Inadered by my own imperfections, the chief magistrate is exposed to grant him the ad-reproach and poverty, I have done but little; and but for the confidence that I have had that God would sup-pert so good a cause, and help his servant in the work, I should have fainted long ago. But, believing have the advantages of an industrious life. If, therefore must be a regular home for the children of travfore, we would enjoy all the advantages of a citizen,

FOR ZION'S HERALD. ON ELOQUENCE.

icians termed eloquence) by which the ends of speak ng are accomplished.

1. The understanding is enlightened by conveying ome unknown truth, or elucidating something not nation; the latter by conviction. In giving information will be brought off more than conquerers through him. tion, the predominant quality is perspicuity; in fastening conviction, sound argument. By information our more out for ever. ands are enlightened-by argument we are made to believe.

by the lively representation of an agreeable object. All beautiful and sublime images, when properly painted and presented to the mind, do, as it were, distend the imagination with the most pleasing concepcy, operates, doubtless, more powerfully and pleasingfaculty than almost any thing else-

things are for his honor, his pride is excited. If this prays God to save his soul-the passionate man ha A proper understanding of any particular truth is not or that is for the public good, his patriotism is roused. sufficient to prepare us to derive that satisfaction from If this is to relieve the poor and unfortunate his pity is God. most forcibly upon the passions.

onduct, the judgment must be convinced and the the meek and lowly Jesus, and learning the way ture of the argumentative and pathetic incorporated, idol gods, and renouncing their superstitious notions. of a speaker. It is this which bears down every obstacle and commands the thoughts and purposes of an proved, and choose life, that their souls may live catalogue of gospel truth. I conceive that the nature audience. There is no opposition, however inveterate,

vinced and the heart moved. Regeneration is an internal work wrought in the trifling matters, which is often employed to great ef- Jerusalem, and petitioned the king to stop it; but the heart by the power of the Holy Ghost; changing the bjects and flow of our affections, and the tide of our and its essentials are wit, humor and ridicule. The iclinations, and the warmth of our desires, from things design of wit is to excite in the mind an agreeable ly so, but to assist them in it; that the temple of God less had escaped the pollutions of the world.

It is expressed in scripture in the following manner—our Lord saith "the dead shall hear the voice of the dead.

Outward—signified by the sow's besided.

Outward—signified by the sow's besided.

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It is expressed in scripture in the following manner—our Lord saith "the dead shall hear the voice of the Son of God, and they that hear shall live;" thus in
Inductions, and the warmth of our desires, from things design of wit is to excite in the mind an agreeable surprise—and this is usually effected by a happy mannight be built and finished; and we expect before surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you. You must be surprise—and this is usually effected by a happy mannight be built and finished; and we expect before love to you have a pre

FOR ZION'S HERALD.

LETTER I .- CONCLUDED.

TO AN UNIVERSALIST BROTHER. If we take a view of the apostles, we find they suffer ed persecution, imprisonment, hunger, cold, and de el mockings, and cruel deaths; and from the days the apostles, Christians every where have suffered the secutions, and privations; thousands, according to tory, have, like their Lord been put to death by we ed men, and the more of the Spirit of their Lord 200 master they have, the more they are persecuted. If in this life only we have hope, we are of all men most miserable, said the apostle his sufferings and privations were great, but his anxiety for the salvation of the Jews was so great that he could wish himself accursed from Christ, according to the flesh, if it would be the means of their salvation: it seems he did not believe that their salvation was secured to them, but he implored them to work it out with fear and trembling Strive to enter in at the strait gate, for many I say u to you, shall seek to enter in, and shall not be able Luke xiii. 24, and the following verses, Except ye repent ye shall all likewise perish. He that blasphemagainst the Holy Ghost, bath never forgiveness, neither in this world nor in the world to come, but is had arrived; and, at an early Lour, I directed my steps in danger of eternal damnation. Paul became all towards the house of God. It was a numble church, things to all men, that by all means he might save unadorned with those worldly ornaments which sofresome. So I sware in my wrath, they shall not enter into my rest. Heb. iii. 11, He shall reign until he the meek and lowly Jesus and his word, to the works of men's hands. The worshippers came in and reveput all his enemies under him. Hear and your soul of men's hands. The worshippers came in and revershall live—the soul that sinneth shall die. There remaineth a rest for the people of God. Brethren, if any of you do err from the truth and one convert him. with humility; his appearance was apostolic, and him let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multiude of sins. One had not on a wedding garment, and was ordered to be bound hand and foot and cast into outer darkness, where shall be weeping, wailing and gnashing of teeth. He that endureth to the end shall be saved. So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and shall east them into the furnace of fire; there shall be wailing and

goashing of teeth. Matt. xin. 49, 50.

Thus I have quoted a few passages of scripture, as they occurred to my mind, for your serious and candid consideration, referring you to the 25th chapter of Matthew, humbly praying that our good and gracious God will, by his Spirit, accompany the reading of the same, to the enlightening, comforting, and establishing of your mind in the faith and simplicity of the gos-

You say there is much priesteraft in the world. Admitting that there are men who handle the word of God deceitfully, it does not make the faith of the gospel of whom the Holy Spirit has raised up, and to whom he has committed a dispensation of the word, and they preach it in demonstration of the Spirit, and God own it to the awakening and conversion of souls, for it is the power of God unto salvation to them that believe and embrace it,-but a savor of death unto death them that hear and reject it. Ministers of the gospel are but men; we have this treasure in earthen ves sels, says the apostle, that the excellency of the power may be of God, and not of us. It is to be lamented that there is no more, like the great apostle, who are Eloquence is defined the art or talent by which a determined to know nothing among the people, saviscourse is adapted to its end." All the ends of Jesus Christ, and him crucified. Ministers are im determined to know nothing among the people, save peaking can be reduced to four, viz. "to enlighten perfect men, are liable to err, and too many of them the understanding; to please the imagination; to move the passions, and to influence the will." In discoursing upon any subject one or the other of these ends is throw it all away? No, my brother, hold fast that always proposed. Many things may be, and gener-which is good, and let the bad go. The gospel as it is ally are, introduced into every discourse which are, preached at the present day, by Christian denominaapparently, directed to the accomplishment of some tions, has a powerful and glorious influence, in the en ther object than that which is the chief intent of the lightening, reforming, and comforting of thou ands whole. But then they are only means, and must be and its powerful effects are spreading triumphantly, made subservient to the primary intention. I propose briefly to state the art or mauner (by loters of the world. We soon expect to see the time might be expected. Some of you have been in school predicted by the prophet, when a nation shall be born in a day. Although Universalists, Unitarians, Deists and Atheists may use their influence to hinder the formation—and this is done either by explaining work or impede its progress, the Lord Jesus Christ is the master builder, and the work does go on, and it comprehended, or by proving a position doubted or will go on, and it will presper; and he shall reign un lisbelieved. To dispel ignorance or vanquish error til he shall put all his enemies under him: his humble is the object proposed. The former is done by infor-followers though despised, persecuted and oppressed.

I do not wonder if those who are enemies to the cross, being influenced by him who goeth about like 2. To please the imagination it must be addressed a roaring lion seeking whom he may devour, should be disturbed at seeing the power of God so gloriously displayed all around them, in the awakening and con version of sinners. Oh, what is our good and gracious God doing in our happy land! We see the mild tions. Poetry, which is usually addressed to the fan- and happy influence of the gospel in almost every town and neighborhood around us; the drunkard be ly, when the subject is of a pleasing nature, upon this comes a sober, temperate man-the sabbath-breaker has become a conscientious man; he reads his bible 3. The passions are moved and operated upon in va- and worships God-the profane swearer, who has ofrious ways. If a man is assured that such and such ten called upon God to damn his soul, now earnestly become calm and peaceful: he loves and worships his stands in a near connexion and relation to some other truth. It is utterly impossible to discover the order of the doctrines of the gospel by experience. If this he hurries them along ere they are aware into love, pity, hatred, or whatever passion lie may address, towns, the year past, of the work of God in the conthe necessity of the holy scriptures. The following The pathetic or impassioned discourses operate the version of souls. If we look upon the Atorigines of our country, we shall see the wild savages becoming 4. To influence the will and persuade to a certain civilized, sober, temperate, praying men; following passions interested. This is done by an artful mix- heaven. Heathen nations are throwing away their e. which is first or last; his justification or the evi- These acting in unison constitute that passionate evic- are embracing the religion of Jesus Christ, and now ence of it: nevertheless in the order of things he is tion which is admirably fitted for persuasion, and has worship the true and living God. O, that enlightened always been considered as the supreme qualification people would be as wise as savage and heathen na tions, to come to the light that their deeds may be re-

and shall be made kings and priests to God, to go no

And now, dear brother, I will ask you what have f regeneration is the same as the nature of the new that may not be overcome when the judgment is con- Universalists and Unitarians done, or what are they doing to help on this great and glorious work. Besides the above modes of operating upon the mind, pears to me they are too much like those who would there is another species of eloquence suited to light and have hindered the Jews from building the temple at

2. They escaped—through the knowledge of our Lord and Saviour Jesus Christ. Here is certainly something more than a bare profession; for such have not escaped the pollutions of the world, much less have they an escape through the knowledge of Jesus Christ.

The apostle has expressed this doctrine by saying that "Christ was formed in the heart," &c. The apostle has said that such were partakers of the divine nature. From the above passages we would be of little use.

Structing us that a principle of spiritual life is given. The apostle has spoken is like manner, saying, "you hath he quickened who were dead in trespasses and sins." The same apostle has expressed this doctrine by saying that "Christ was formed in the heart," &c. The apostle Peter has said that such were partakers of the divine nature. From the above passages we would be of little use.

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D. A. The little caption of the knowledge of Jesus have they are structing us that a principle of spiritual life is given. The apostle has profession; caption of the weak parts. Ridicule not only attacks the the psalmist, what God had done for them; they best of character, but every thing that is aboved, and humble praying men; they did not obey the truth? The apostle has expressed this doctrine by saying that "Christ was formed in the heart," &c. The apostle has expressed this doctrine by saying that "Christ was formed in the heart," &c. The apostle has expressed this doctrine by saying that "Christ was formed in the heart," &c. The apostle has expressed this doctrine by saying that "Christ was formed in the heart," &c. The apostle has expressed this doctrine by saying that "Christ was formed in the heart," &c. The apostle Unitarianism, Universalism, and other wrong notions has had upon their lives and conduct; these sentiments have taken away their Lord, and they know not where to find him; for they have brought them into darkness, and they are trying to climb to heaven in some other way. Do not some of these profane the sabbath day, neglect the worship of God, profane his great and

oly name, practise gambling and other vices which e injurious to society? I leave you to judge, earneetly praying that God will make an application of this to your heart and conscience-by his good Spirit, t you may discern butween truth and error, light and darkness, right and wrong; that you me brace the truth as it is in Jesus, walk in it, live in it, and then the truth shall make you free. Yes, blessed be God, this freedom is love, peace and joy in the Holy Ghost; it is grace and glory here, and heaven and glory hereafter. Glory to God. Amen. In the bonds of brotherly love and Christian affection

B. MARCHANT. ----

FOR ZION'S HERALD.

THE ORDINATION.

That peaceful, solemn morning, I shall never forget. My brethren and fathers in the ministry had given their sufrages for my ordination. The appointed day quently draw the attention of the congregation from words were "words of fire." When the time of ordination had arrived, the names of the candidates were called, and we successively took our places around the altar. Solemn questions were then proposed to us; and solemn promises were made by us; promises which I hope never to forget, or neglect to perform. When the man of God laid his hand upon our heads, and solemply charged us to go-go-go and proclaim the gos-pel, we were all deeply affected, and many wept profusely. May all of us who wept together then, rejoice hereafter over a rich "harvest of souls.

MISCELLANY.

ADDRESSES OF INDIAN CHIEFS.

In the account of the examination of the school at reekpath, it was mentioned that an aged chief addressed the scholars in the Cherokee language. A copy of this address, translated by David Brown, has en received from Mr. Potter and is inserted here. This chief is the speaker of that part of the nation, and nerly thought the school would do little good .-Missionary Herald.

Dear children, -- I often speak to you, and encourage you to continue in the pursuit of useful knowledge; such knowledge as will be for your own good, and that of your country. You are engaged in a good thing. am always pleased to see the progress you are making in learning I feel that much depends on you.
On you depends the future welfare of your country.

When I was young there were no schools among us. No one to teach us such learning as you are now obtaining. My lot was quite different from yours. You have here many advantages. Improve them. Pursue the paths of virtue and knowledge. Some of your fathers who first agreed for the teachers to come among

us are now no more. They are gone. It is now some years since a school was established in Creekpath, your native place. I myself aided to build the first school house. At first the children did not learn very fast. But now since the establishment of a school at this place, they are doing much better I have reason to believe you are learning as fast as united considerable knowledge. By and by you will have more. This gives me great satisfaction. Reember that the whites are near us. With them we have constant intercourse; and you must be sensible that, unless you can speak their language, read and write as they do, they will be able to cheat you and trample upon your rights. Be diligent therefore in your studies, and let nothing hinder you from them. Do not quarrel with each other. Aid one another in your useful employ; obey your teachers and walk in the way they tell you.

The following address, though not spoken in the herokee nation, yet as it was delivered by a chief, on a similar occasion, to a school among the Choctaws, is inserted in connexion with the preceeding.

My Children, Brothers, Friends,-This which 1 ell you, is the truth; listen well to me. God's heart s good; such a heart as that you must have. Your father, mother, brothers, sisters, uncles not to love, in not good. Hear what I tell you. Love your friends ove God; throw away, bad heart. God sees us; God s very sorry that we have bad hearts. Throw away the bad heart. The heart which your forefathers had, who had bad hearts and no minds, you must throw away. Let your minds be good equal to God's. If we will serve God, he will bless us and pity us. As to purselves, our hearts are bad, and it keeps hurting us. -O God, surely give us a new heart before we die. What shall we be? We cannot avoid death. Let us be good, that we may go where you are. Send down r us when we die. Pity us. When you made the first man, you made is heart good. But we are red ignorant people. As you have not made our minds ood, they are bad, we want good hearts. Take away from us our bad hearts and give us new hearts. Our bad hearts hurt us. We Choctaws did not formerly hear your words. We were ignorant; our hearts were bad, and we had no minds. Our thoughts were as the wind. Now we hear your word, and we have a beloved house, which we have set apart. Pity s; hear us. Hear us. This day is your holy As we know it we have met here to praise you. Hear us, look down-pity us.

You must not steal; if you trade for it, if you buy you may take it; but if you steal, when you die God will tell you, there is the road to the great fire, go into it. God never steals; you must no ou go about stealing, you will be put in the road to cell, to the great fire which will never go out; but if your heart is good, you will go up when you die. If God loves you, you will never die; you will live ever. I who talk to you, talk a true and beloved talk to you. You must hear and know it. This is all ! have to say. My brothers, children, friends, you have

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WESLEYAN ACADEMY.

TO THE MINISTERS OF THE NEW ENGLAND CONFERENCE, Dear Brethren,-You will recollect, that our Conference, at its last session, resolved to take up public collections, in the month of athy, 139 January, 1828, in all the principal preaching places, in the several The partment.—Bether records of the funds of the Wesleyan Academy. The object of this article is to remind you of that resolution, and to urge the necessity of attending to the trial that resolution, and to urge the necessity of attending to the trial that attending to the trial trial that attending to the trial will and wish of the Conference, if any of us should be negligent;and it would be a species of injustice, if some of the preachers and circuits should attend to it, and others not. If the subject is suitably explained, and an opportunity for contributing given to all your congregations, though the sum collected in any one place should not be large, the aggregate of all the collections, might be sufficient to give very timely and important aid to this infant, but promising Seminary. You are therefore requested to read the following address to your congregations, and give such other explanations as you may judge important.

TO THE CONGREGATIONS OF THE METHODIST EPISCOPAL CHURCH, IN

THE NEW ENGLAND CONFERENCE,
Respected Friends and Brethren,—The New England Conference
muisters, of the Methodist Episcopal Church, at their session in June last, chose a committee of respectable lay brethren and local preachers, to whom was referred the report of the Trustees of the Wesleyan Academy, in Wilbraham, Mass. with a request, that said barbarous murderers. committee would devise and recommend some means for increasing the funds of said Academy. This Committee, after a proper exam 18 Societies and S S Phil Confer-18 Societies and S S Phil Confer-19 Societies and S S Phil Confer-19 Societies and S S Phil Confer-10 Contributions should be taken up, in all the principal preaching lic contributions should be taken up, in all the principal preceding places, in the several circuits and stations, throughout the Conference. With this report, the Conference cordially concurred; and dustry shall be spared in our endeavors to make the Satan's kingdom," and raising the standard of the dustry shall be spared in our endeavors to make the Cross, in this and foreign lands. In every effort the conference cordially concurred; and dustry shall be spared in our endeavors to make the Cross, in this and foreign lands. In every effort the conference cordially concurred; and dustry shall be spared in our endeavors to make the Cross, in this and foreign lands. In every effort the conference cordially concurred; and dustry shall be spared in our endeavors to make the Cross, in this and foreign lands. In every effort the conference cordially concurred; and dustry shall be spared in our endeavors to make the Cross, in this and foreign lands. In every effort the conference cordially concurred; and dustry shall be spared in our endeavors to make the Cross, in this and foreign lands. In every effort the conference cordially concurred; and dustry shall be spared in our endeavors to make the Cross, in this and foreign lands. as near it as circumstances would permit, a simultaneous appeal water, 62; 150, 154; thoughts on, should be made to all our friends on this important subject. In making this appeal, the Conference have not forgotten that many of our friends have already done much for this and other purposes; nor have they any disposition to burden you beyond measure; but only request, draws near to its close-that whatever our hands find God heard him, and, while he was yet speaking, grantpromotion of, 77; Society, Providence, 36; Treat, 154. that as God has prospered every man, so he will be ready to contribute according to his ability, to build up the cause of science, and the cause of the church. A donation from all who are able to do will soon shut down around us. How happy are those something, in all our congregations, proportioned to their means of giving, would, at this time afford effectual aid to this rising seminary. e, reflections on 157; present,

The specific objects of this collection are-to build a tenement or tenements for the instructers, to purchase a philosophical apparatus, another world if we have no interest in him? A life of accused ourselves of unfaithfulness! have we improve and to incease the library. All these objects are important, and absolutely essential to the prosperity of the school. The institution was purposely located in a retired situation, because such a location was lytwenty six such lives since Jesus stood on our earth the faith that animated Elish ? or labored with the fa thought best suited to the successful operation of such a school;—but in such a situation, convenient tenements cannot be rented, and therefore the instructers who have families, cannot be accommodated therefore the instructers who have families, cannot be accommodated therefore the instructers who have families, cannot be accommodated their loss was terrific.—In one of their largest ships until the Trustees build them houses. Already the school has suffer- from the present year pass away and where shall we ble servants." ed considerably on this account, and must unavoidably suffer serious be and the earth which we inhabit? will the awful ly, unless the evil is remedied. And moneys vested in such buildings words of prophecy all have been fulfilled—will a specwill be no pecuniary loss, but rather a gain, as it will be so much funded for the benefit of the institution, and will be of the character of permanent funds. As it respects the other objects to be accomplished or aided by this collection, all who are much acquainted with the character of seminaries like ours, well know the importance of a library and a philosophical apparatus to such seminaries. But the Trustees have not the means to accomplish these objects. The Conference, who are the immediate patrons of this school, have not the means, only as they appeal to you, beloved friends and brethren, to from Louisiana, 166; from the furnish them. And as you have the means, they trust it shall not be in vain that they ask. The popularity of the school and increasing number of the scholars, might seem to demand the enlargement of our accommodations; but the Trustees deem it of more importance to strengthen and fill up their present place than to enlarge; knowing as they do, that to increase the means and facilities for improvement, of those who can now be accommodated at the school, will give greater security and permanency to the institution, than an enlarged plan, without these helps; and that this will also be cheaper in the end, as in this way, the labor and of course the expense of instructing will be proportionably lessened. We may estimate the money now funded in all the property of the institution, at \$15,000. To eyan Academy, 27; Seminary, give greater security to this, and to render the use and improvement

f it more profitable, the above mentioned additions are necessary. This institution the Conference have much at heart. Its prosperi ty appears to them, to be nearly, if not inseparably connected with sisting of 600 in all, are now prepared to receive the the dearest interest of the church. And they have begun in this instructions of the gospel. work they dare not look back; especially as the providence of God has thus far smiled upon their undertaking. Reason, religion, the interests of the rising generation, the special interests of our own church, the public voice and the providence of God, all say-go on. Brethren and friends, we ask, we entreat of you, to help in this work. And remember, that at the very moment you are casting your gift into the treasury, thousands are doing the same, for the same object .-In behalf of the Conference, and by the appointment of the Trus-W. FISK, Principal Wesleyan Academy.

GREECE. DR. HOWE'S LETTER.

Poros, Sept. 20, 1827. HENDERSON INCHES, Esq. Chairman of the Boston Greek Committee. Sir;-Yours of the 26th June was handed me by Dr. Russ, who arrived at this place with the Statesman, on the 11th.

I accept with cheerfulness the honorable part of coadjutor with Dr. Russ and Mr. Miller, in the distribution of this noble gift of the inhabitants of Massachusette, to the wants of the suffering Greeks; it is heretical character justify us in ascribing to him opinth's Department.-Serious advice indeed a noble gift-it will feed and clothe thousands of hungry and ayoung friend, 4; an address to naked, and beget for the donors their gratitude and their prayers. It will be my endeavor, with the consent of my coadjutors, to push these conviction, 12; the orphan, 16; to continue the distribution along the sea shore, where the people are more demoralized. It is true to get them into the interior is more difficult, but still is practicable, and it is there that scenes of human wo present themselves, in worse forms than elsewhere: for three years l have been familiar with such scenes, and have seen every year the misery augmenting, if any augmentation was possible. To present misery augmenting, if any augmentation was possible. To present individual cases is enough to move the stoutest heart; to see a woman who, after having had her husband and children butchered before her eyes, herself violated, her nose and lips cut off, and then sent forth to wander friendless and houseless, and half naked, is indeed dreadful; but when we make the case of the individual, that of the mass-when we see the inhabitants of villages, towns, and provinces, flying from the ruthless Turk, their path lit up by the blaze of their houses ;-when we contemplate them, months after months wandering among and perfune, 76; Prov. xii. the mountains, their shoes worn out, their clothes ragged, sleeping in lity of knowledge, 80; Prov. caves, living upon grass and snails, rarely tasting bread, and never the troubler of his house, 34; meat, the cup of wo seems full,--and when we add weakness and is classes, it runs over. Human nature can endure no more; and the poor Greek, abandoned by those who have no possible means of assischool union; to youth; it my sorrows, 92; children; or the picture too high, or that I repeat to you the tales of others .er's letters, 96; anecdotes; All this I have seen, and not in one place only, or in one instance.

alculation, 100; frugality re-ended to youth, 104; father's go and transport it across the isthmus of Corinth, and take it down d letter to a child, 108; letter in boats as far as Vostitza, (for no vessel can get past the Turkish afather to his son, 112; little fortresses at the mouth of the gulf;) from Vostitza I shall penetrate into the interior, as near as possible to where the enemy's ravages school; early piety, 120; cause the greatest wo, and give out to every distressed family orders endship; anecdote; devo- for flour according to the number of persons in each; which they 4; anecdote; early piety, take down in boats, and get paid. A considerable part will go in this

way; about the rest we shall be governed by circumstances.

I prevailed on the supercargoes of the other American vessels to oy; child at the mother's appropriate something for the support of a hospital, of which there is the greatest want in Greece, there being for the moment not one in 136; she goeth unto the the country, except the little military one at Methina. That of Na-Cyrl of Casarea, 144; all poli, which for a year and a half past has been full of sick, is about sgrass; the little boy raised being entirely given up for want of money to support it, unless we can be remember now thy Cre-keep it going. It was broken up in the late tumult there, but now wants only moderate means; I shall endeavor to do it, and the con-and swearing father, 156; cert of Mr. Miller and Dr. Russ being obtained, I hope the measure robbed, &c.; useful hint; will meet the Committee's views; for where more effectually exert

where, lying about in mud buts, even by the road

sides, without covering, nurse or medicines. The cargo of the Statesman is one of the most valnable and well assorted that has yet arrived from Amer-

210 barrels of flour were yesterday despatched to the Gulf of Napoli, under the care of Mr. Stuvvesant of New York, to be distributed in the interior of the Morea from that side.

I thank the Committee for their consideration in granting me \$500; and I desire that should any thing happen to me, one hundred of it may be given to my Sciote boy, Christopher, and the rest to the hospital for the poor at Napoli, if it should be continued. I shall write to you more fully as we proceed with

S. G. HOWE.



the distribution; meantime I have the

yours respectfully,

WEDNESDAY, DECEMBER 26, 1827.

We have this day, by inserting an index, acknowledged the omissions of former years, and have been obliged to defer some interesting communications to a future paper. An index seems almost indispensible, particularly to those who preserve the numbers of the Herald, and wish to have them bound.

If war was ever justifiable, the battle fought in the port of Navarino will rank high among those necessary acts of punishment that must be inflicted on the most

Our next paper will be printed with new type, which we have procured at an expense of six or seven hunpast, been so liberally conferred upon it.

to do should be despatched with hasie, as a long night death! Christ should be more and more precious to us as our years waste away, for what shall we have in bered and finished, should we not at its cose, have been numbered and finished, should we not at its cose, have tacle of conflagration ere this have filled the heavens

SEVEN SUBSCRIBERS EACH.

number seven has, in a number of instances, been mistaken very happily and turned out to be nine, ele-

have received the gospel, and the rest of the tribe, con-

It is with this tribe that Miss Barnes will take up her residence on her return.

The Editor of the Salem Observer is informed that bany Christian Register into the "Literary and Scilast year we shall ever have to "lay up treasures in least year we shall ever have to "lay up treasures in least year on which we are coived at the last dates; it would require about eight about to enter shall close, our "silver cord may be days to reach there; and it was extremely doubtful our nearts. To some it will be, to us the last year we shall ever have to "lay up treasures in leaven." Long before the year on which we are about to enter shall close, our "silver cord may be days to reach there; and it was extremely doubtful length. The Editor of the Observer will please to gave it. look further west to find his man; if he is a very great friend to Dr. Channing who now, on theological subjects, writes precisely the reverse of what he did some years ago, he should avoid such a significant question as follows ;--- "Or does Dr. Channing's well known ions precisely the reverse of what he professes?"

> REJECTED ADDRESS. The Pilgrim city skirts the playful bay And glories in the morning's earliest ray, Throws up her spires to drink the sun's last light, Then frown within the sepulchre of night. Thrice lovely Salem! when perchance the moon As high she rides her beagty smitten noon. Pours molten silver o'er the brow of death, While zephyrs breathe their honey-suckle breath,-Thy daughters, pure as mountain air, shall glide Along the shores that bound the swelling tide, And think of loved ones on the distant seas. Where India loads the spicy burdened breeze Thy sous shall drink at learning's fountain head, Or walk the earth with philosophic tread, Or bind the winds within the bending sail, Where loud, equator hurricanes prevail.

All these are done-yet beauty's melting eye, And his, whose meteor flash would light the sky, Fall listless on the virtue breathing moon And turn away from India's costlest boon

Go then, descendants of illustrious ones. Where consolation like a river runs; Where hely eloquence like dew distils. Dear Palestine, upon thy lonely hills-Beloved, go-where pensive, chastened light Around the altar wakes a strange delight, Throws hope beyond the dark, returnless tomb. Forestalling life, divesting fate of gloom.-Such light on Padan-aram's pilgrim broke, As angel dreams his lowly slumbers woke---It shone along the midnight car of cloud That bore the heavenly harpers, harping loud, When Jesus, lovely one, a pilgrim came To honor God the Father's blessed name; And still, thou happy city, round thy shrines The star of Bethlehem in splendor shines To light the mariner of time away

O'er raging seas to heaven's eternal day But go Not where dramatic streams of sorrow flow To wind their ninefold wave in sluggish coil Around the man of ease -- the son of toil, And bind a thousand hearts in Stygian chains To feel no ill but false romantic pains .-Go not where comic graces cheer the night, Where magic lamps condense the glaring light; Or where, the harvest of pure eyes to reap, Parisian dancers o'er the Atlantic leap, And outrage, in their pigeon winged stride, A woman's form-and woman's virtuous pride.

Oh there are murderers on the buskin'd stage, Who rake the tombs for Avon's hoary sage, Then rend his verse with frantic, demon cry, And utter what the immortal lines deny; Through throats, the channels of excess and wine, In accents hateful to the sacred nine, They plead the cause of morals ! hapless men, The cause of morals must be plead again By those whose morals never touch'd the school Where Kean presides as Garrick's mimic fool.

Ah, virtuous Bentley rests him in the grave, And holy Worcester tasted death's cold wave! Yet Holyoke lives to tell the Pilgrim's sons How glorious were those lofty minded ones. Who laid the base of empire deep and wide, Then sunk beneath its spreading shade and died. Did these departed sages need the stage To gild the leaves of their historic page? Oh, no !--- yet where their sacred ashes sleep Would "the rejected" cast his flower and weep

THE REJECTED.

----FOR ZION'S HERALD. REFLECTIONS ON THE YEAR THAT IS PAST.

During the year that is about to close, the Christian has witnessed much to cheer, and animate him to "go on in the work of the Lord." Never were the exertions of Christians more signally blest, never their la-bors more bonored of God, to the "pulling down of Christian has made, which had for its object the glory of God, and good of souls, he has had the promise fulfilled, "lo I am with you always;" all along the The close of the year should remind us that life chariot wheel has gone before him, and before he asked ed his request .---

But what returns have we made for such love, such zeal of Paul for those around us who are "dead in the Russians suffered much.—The Turks are said to trespasses and sin." We must all say, no. We have fought with great bravery and desperation, and

unfaithfulness is known in heaven; there also, on ac-nearly their whole fleet was destroyed without any becount of it, let our repentance be recorded and while let us inquire if from the past no instruction can be derived with regard to the future.

May we not from the flight of the past year learn

the shortness of life? It seems but a moment since a On this interesting subject we have a multitude of new year dawned on this world; Alas! and how soon dreadful scene. Conceive 150 ships of war, of all rates, most cheering facts to communicate, but must defer we find it gone! So the sands of our "three score firing in a narrow basin in a triple line---the burning them until another week; we can only say that the years and ten" will soon have run, and, before we are

The year on which we are about to enter may be our last; before its close our light may cease to ! Correction,—In the sketch of Miss Barnes' ad- with the dead. But if our life should be spared to see dress last week there were some stenographic errors. another year, long before its close that parent, brother, Instead of the Lake Sincho tribe, it should have been be no more; their account may have been rendered sister or friend for whom we mean to do so much, may written-the Chippewa tribe on Lake Simcoe. Instead at the bar of God; our last prayer for them may bave of representing the whole tribe as under conviction, gone to heaven; our last effort for their salvation it should have been written—the chief with 40 others improve them to the glory of God, remembering there

is a rest in heaven for him who is faithful to the end. The present is a proper time to consider our duty of contributing, from our abundance, to the advancement of the cause of him, who has bought us with a price, even his own precious blood, and remembering derstand that such of the mates and midshipmen, that what we possess is not our own, but that with ourselves, we gave our all to him, are we not in duty bound to give to the extent of our ability? If we do the three line notice respecting Dr. Channing was not thus give, it may be said of us "thou shalt be no papers: not original in Zion's Herald as he might have seen with half a printer's even. It was conied from the Alwith half a printer's eye. It was copied from the Al- our hearts. To some it will be, to us it may be, the with their families. loosed, or the golden bowl he broken," and our "dust | what effect it would produce. authors where the extracts are of any considerable return to the earth, and our spirit return to God who C. H. C.

GREAT NAVAL BATTLE.

On the morning of the 20th of October Admiral On the morning of the 20th of October Admiral ber last, and that there is cause for believing he has Codrington of the British, Admiral De Rigney of the been brought to this city. The child's name is Mias that which concluded his choice editorial struggle French and Admiral De Heiden of the Russian naval chael Bronsan; he was dressed in grey domestic woolforces in the Mediterranean, wishing to show Ibrahim len jacket and trowsers and a new pair of laced Pacha that they were in earnest in their design of enforcing the armistice which he was violating every Any information given concerning this child would be day, sailed into the harbor of Navarino where the E- an act of great charity done to a very distressed famigyptian Turkish fleet lay at anchor under the protec- ly, and will be received and attended to at this office. tion of forts. The Turkish vessels soon began to fire upon the allied squadrons, and killed an English officer and some men before the battle began. The firing commenced at 9 o'clock in the morning, and, at the end of four hours, the crescent did not float above

> We gather from the New York papers of last week the above facts, as well as those which follow. The battle was fought at anchor, and was necessa-

rily bloody and destructive. The numerical superiority of the Turks was immense, but the result has been the destruction of the whole Turkish force .- The following is a synopsis of the forces:-

Line. Frigates. Corv. Sloops, &c. Total. English. 3 French, 3 Russian, 4 0 10 Allies, 10 18 19 26 Turks,

Four of the Turkish frigates were, in fact, sixty-four gun ships, and there were forty transports moored behind the line of battle. The following is a statement of the fate of the enemy's fleet:—One Turkish line of battle ship burned; two driven on shore, wrecks—one double frigate sunk; one on shore, a wreck; two burned—fifteen frigates burnt and sunk; three on shore, wrecks; one on shore masts standing—fifteen corvetts burned and sunk; four on shore, wrecked—onine brigs burned and sunk; one on shore masts standing—six fire ships destroyed, and three transports. Of the sixty-six vessels of war, only eight are left alloat—the most perfect naval victory ever achiaved.

It was calculated that the news of the battle could not reach Constantinople before the 28th, and as the several Admirals of the Allied forces sent off despatches immediately to Constantinople, it was hoped they of the fate of the enemy's fleet :- One Turkish line of

es immediately to Constantinople, it was hoped they would reach there by the 26th or 27th, in time to protect their countrymen from the fury of the Turks.

Zante, Oct. 22 .- The policy of M. de Metternich, which has caused floods of Christian blood to be shed, has failed. The inglorious flag of Austria, which is as yet only known by the aid it has afforded the infidels, has been included in the catastrophe of Navarin with the Ottoman fleet, of which no more remains than wrecks and ashes. It was on the 20th, at sun-rise, that the combined squadrons of France, England and Russia, wishing to try a last effort to obtain a prolongation of the armistice violated by Ibrahim Pacha, and to be assured of its strict execution, presented themselves at the Pass of Pylos, formed by the Continent upon which Neocastro, or Navarin is built, and the island of Sphacteria, or Sphagia, to cast anchor at its entrance, in order to reduce the Turks to the impossibility of again putting to sea, for which they were preparing. The Ottoman fleet, of more than a hundred sail, was stationed en echellon, to defend the entrance of the port, which could scarcely admit two vessels abreast; behind it there were six ships of the line, and twelve frigates at anohor, close to the shore on the right side near the fountain. These two first lines were covered by the Castle of Navarin, and by some batteries erected on the island of Sphacteria. whole of this mass of sea and land artillery was commanded-on the one side, by the Renegade Selves; and on the other, by a man named Letellier, a desert-er from the French navy. The remainder of the Turkish naval force, partly under sail, and partly anchored round a low island at the bottom of the port, presented a third line of battle ships.

At half-past seven in the morning, the Admirals of the three Allied Powers, sent a cartel to the Capitana, to whom the latter cried, A larga! sheer off. he did. A second cartel, sent with a flag of truce, was received with cannon shot. Then it was that Admiral Codrington, who had commanded for the day; made the signal for attack, and all the vessels, steering close in his wake, advanced to penetrate into the port of Pylos. Admiral De Rigny received the first fire, with cries of *Vive le Roi!* and instantly the Russians. and the English were engaged with the infidels. At 9 o'clock, the batteries of Navarin and Sphacteria were silenced; five Turkish vessels were on fire. At 10 o'clock forty-five Austrian transports, moored near the inner island, were in flames. In fine, at noon, the Turkish fleet, impiously made up of vessels built by foreigners, and of galley slaves, raked out of the filth ports of Europe, ceased to exist.

Ibrahim Pacha, who never had any courage but that of executioners, of whom he is the most perfect model, took no part in the battle. Engaged in hunting the Christians, he was in the mountains of Messenia, presiding at the punishment of some Priests, whom he caused to be crucified upon the clive trees; in offering holocausts of peasants, and making up bales of unmerited kindness? have we done all we could for girls and children, whom he intended to send into Egypt. I could not paint to you the joy of us Ionians; e bells ring, bonfires blaze, the Church gates are

ish fleet, in the above action, way 75; wounded 197. In the French fleet, 45 killed, 79 severely wounded, 650 men were killed, and in another 400. They set But the year is past, and cannot be recalled; our fire to their ships rather than surrender them, and ing captured. The allied fleets carried 1260, and the we lament that our prayers have been so cold and for- Turkish 1718 guns---the former however had an advantage in weight of metal, and the latter had the assistance of the batteries on shore.

A letter in a Paris paper giving an account of the

battle, says--"The squadron had before it, for some hours, a of some, and the explosion of others which ensued. aware of it, our last opportunity for doing good will When the first frigate, yard-arm to yard-arm with our be gone—for ever gone! astern that its mizen mast fell on that frigate which

was soon followed by the main-mast."

The King of England, as a mark of high approval of the officers, seaman and mariners at Navarin, has conferred upon Vice-Admiral Codrington a Grand Cross of the Order of Bath; nominating at the same time all the captains and commanders who shared in the honor of the day, to be Knights Commanders of that most

His Royal Highness the Lord High Admiral has omoted to the rank of Post Captain all the Commanders who were serving in the ships engaged with the Turkish fleet; the senior lieutenant of each ship to the rank of Commander, and the senior Mate serving on board to the rank of Lieutenant, We also unwounded in the action, as had served their time, have been likewise promoted Sun.

The following particulars are obtained from French

Constantinople. The Ambassadors from the ture powers have effected their escape from Constantinople,

From the Boston Daily Advertiser. Mr. Hule--I have received from the Mayor of Philadelphia, a letter stating that a child of a poor family of that city, mysteriously disappeared in Octoboots; had no stockings or hat; his hair and complexion both dark; and he can readily tell his name .-Respectfully, your obedient servant.

Mayor's Office, 1st. Dec. JOSIAH QUINCY.

MARRIED,

MARPIED,

In this city, Mr. William T. Thayer to Miss Adeline Woodward: Mr. Horace Murdock, of Newton, to Miss Mary Ann S. Selby, of Charlestown: Mr. Charles Wemworth Apthorp, to Esther, daughter of the late Joseph Richards Esq: Mr. John Cutter to Miss Martha Seller: Mr. Thomas Allen to Miss Deborah G. Shattuck: Mr. William Bell to Miss Phebe Ann Clough: Mr. William Ingalls, M. D. to Miss Alice, daughter of Moj. John Brazer: Capt Henry Archibald to Miss Emily Whitmarsh: Mr. John Gardner to Miss Mary Wyman: Mr. Leonard Gibbs to Miss Charlotte M. Macomber: Mr. John Patee to Mr. Sarah Beck: Mr. John Sawin to Miss Charlotte Lash, daughter of Mr. Robert Lash.

In Marblehead, the 13th inst. in the Methodist Chapel, by Rev. J. Lindsey, Mr. Stephen Coldwell to Mrs. Mary Hutchinson.

In Salem, the 16th just, in the Methodist Chapel, by Rev. J. In Salem, the 16th just in the Methodist Chapet, by Rev. J. Füllnore, Mr. Crispus Rhodes to Miss Susan Newhall.

In Lunenburg Mass, by the Rev. T. W. Tucker, Mr. Daniel Adams to Miss Mary Marshall: Mr. Thomas J. Lain to Miss Mary Ann Wheeler.

In Waltham, Mr. Nathaniel Hobort, of Boston, to Miss Lyd-

ia, daughter of John Clark, Esq. In New York, Mr. John Pierce to Miss Maria B. Eaxter both

DIED.

spectable member of the Methodist Episcopal Church.
In Newport, R. 1. Mr. John Rodman, aged 42 years.
On Prudence Island, 7th inst. Samuel Fearce, Esq. aged 74
years, father of the Hon, Dutce J. Pearce, Representative in
Congress from R. I.

POETS' DEPARTMENT.

FOR ZION'S HERALD. " PEACE ON EARTH."

The day is coming. See, the morning star Is up, and o'er the world which long has sat In midnight darkness sheds its welcome beams. Yes 'tis the star of Bethlehem--- and bright O'er Palestine it rests. Come, O ye shepherds Who long have watch'd and waited for the day, Awake, the day is near. The glorious Sun Of righteousness sends his precursor forth; The pioneers are out, and through the world Are marching to prepare the way for him, Heaven's glorious King. The light has wak'd The adversary, and his cause is fill'd With panic; but no signs of solding shows. He, faster binds around his willing slaves The fatal cord, and closer draws the vail About their hearts-glad if he might succeed To shut out e'en the faintest ray of light. Vain the attempt, for though he rise in wrath And drink the blood of saints, his kingdom soon Must fall; and on its ruins rise again The temple of the Lord. O then, awake Ye" sacramental host of God's elect." Christ is your Captain: rally round his standard---Under his banner fight, and victory Is yours---that victory, how glorious!

Hark, hark, from future time the chorus breaks---Peace, peace on earth they sing. The echo flies To heaven's gate; e'en angels catch the song .--Sweetly responding -- Peace on earth, they cry. S. D.

FOR ZION'S HERALD.

EASTON'S BEACH, R. I. As along the sea-shore in the twilight of even, When the soft breeze was blowing from off the smooth sea, My thoughts were in silence conversing with Heaven, And holding communion my Saviour with thee. Then calm was my mind as the unruffled sea-On the wings of devotion I soared to heaven, And held sweet communion, my Saviour, with thee.

The moon was now setting, her light was decreasing, And objects far distant I scarcely could see; But the light of devotion was sweetly increasing ;-Every star twinkled brightly in praises to thee; This season shall long be most precious to me-The incense of prayer and praise rose unceasing In flames of devotion, dear Saviour, to thee.

How vast are these waters! How wild their commotion, When the storms heave in mountains the turbilent sea; Yet thy word, blessed Saviour, can quiet the ocean, For oceans and storms are obedient to thee; Thou boundest their raging or settest them free, Thy word calms my bosom from fearful emotion And sooths it with love and devotion to thee.

While the waves of the ocean shall press to the shore, Or fishes shall swim in their element free. While the springs, lakes and rivers their waters shall pour, As a tribute to thee, their great parent, the sea; May my soul, blessed Saviour, devoutly adore, Thy boundless compassion and favor to me, And ever flow back in devotion to thee.

Of light life and love Thou art the great ocean, Creation derives its existence from thee, The planets are kept in their orbits in motion. Intelligent creatures, whose actions are free, Are governed most wisely in sweet harmony---All creatures receive from thy hand a full portion Of comfort, and ewe their high praises to thee.

Let all that have breath, high praises be sounding, Let elements join in the loud harmony. Let the heavenly choir, who now are surrounding His throne, strike their harps in soft symphony, From worlds yet unknown let his praise be abounding, Let the planets all join with the loud sounding sea, And swell the fall chores of praises to thee.

MINISTERS' DEPARTMENT.

From the Christian Advocate and Journal. Departed this life on the 4th of August last, the Rev. Richard Knight, a local preacher, in the fifty-fourth year of his age, and nineteenth of his ministry. He died of a pulmonary affection, which he bore with Christian patience and resignation. During the three last years of his life he was unable to attend regularly to the duties of his high calling; but when, like Jeremiah, he felt the fire burn in his hoese, he sometimes in his labors exceeded his seeingth. His daily walk was an exemparation of those doctrines which he expensed and preached. He was a lover of our doctrines and discipline. In the early part of his ministry, our departed brother had to encounter many of those difficulties and trials which were peculiar to the early preachers of Methodism in this part of the land. In attending his and tments, he would, at times, go several miles on foot, and wade the Pedce river, which is several hundred yards wide. Like Mr. Wesley, he was homo unius libri. His Bible was indeed his companion and text book, and he became uncommonly accurate in the knowledge of it, so that he could direct to any desired portion thereof.

During his last illness, in the midst of great bodily sufferings, he often expressed his faith and confidence in God his Saviour. "Oh, my brethren," he would say, "while you are moving my poor body, I could had I strength, shout aloud the praises of God.' He did not omit in his last sickness attending to the detightful duty of family worship. When unable to rise for the purpose, he would pray with his family lying upon his bed. As he preached Christ and him crucified in his health, so to the last in his sickness, he continued to recommend the religion of the Redeemer, and exhort those who visited him, to give themselve to the Lord, and to be steadfast in the gospel. He exhorted his brethren to pray for a revival of the work of God among them, that the members of the society might be zealous of good works. When asked, h expressed his willingness to die, and that he rather desired to depart, but submitted to the will of God.— As, living, he proclaimed faith in the name of Jesus, oly walk and conversation enforced the precepts which he inculcated : so, dying, that faith and the blissful hope of the gospel supported him until, we humbly trust, his faith has been swallowed up in vision, and his hope in fruition.

Chesterfield, S. C. was the principal scene of our departed brother's labors. May the seed sown by him be watered with dew from on high, and a rich harvest be reaped not many days hence. G. W. Moore. Camdea, S. C. Nov. 9, 1827.

--- 300----EXTRACT.

When I inform you, sir, that for several years past I have found peculiar happiness in being a member of the Methodist Episcopal Church, I mention a cirudice. Your habits are not confirmed in sin. In most ample independence and often of splendid wealth to find the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to some or the most ample independence and often of splendid wealth to splendid wea cumstance, in reflecting upon which, my mind is per- opening my lips to you, I feel that I am making an too, frequently abandon all that is really respectable ments. vaded with the most ardent sentiments of gratitude, effort to raise up, and support a little sapling, that is in the enjoyment of the distinguishing privileges of one day to become a majestic tree, spreading its and indigent adventurers, who possess no one recomthat church, I have repeatedly been enabled to say, branches to the four winds of heaven, and shedding a mendation of body or mind, but fraudulent dexterity Thy blessing is upon thy people." tion of this church I have ever esteemed as a revival of the pure and simple institutions of Christianity in religion, that denies to you any amusement that can sociations, we find the following in a London paper, than once. Love came, and it was a bed of unquietread and to hear of the days of the Wesleys, and their you useful or ornamental in society.

You will avoid the snare that is laid before you, as sessed one of the best estates in the county of Norstarted up like hydras. Restlessness offered her variable in less than twelve exists and they have ceased to please. duous ministry. Amid the virulence of his enemies he was free from petulance, and manifested the "meekness" and "quietness" of that spirit enjoined in the in. You have time, too precious to be squandered feeted the wicked work, and was stepping down stairs ter's fireside, afford sweet converse with a sympathet-

gospel of peace. Amidst the ardent friendship of away in business that is worse than folly. You have to throw himself into his carriage, which waited at the ic soul, and the cares and inquietudes of a day, settle gospel of peace. Amidst the ardent friendship of away in business that is worse than folly. You nave thousands, who looked upon him as their father in the gospel, he still retained the humility of a "sinner savine alter of the devil. That time, those affections, are into a room where his friends were assembled, and into a room where his friends were assembled, and into a room where his friends were assembled, and into a room where his friends were assembled, and into a room where his friends were assembled, and into a room where his friends were assembled, and into a room where his friends were assembled, and into a room where his friends were assembled, and into the still calm of a peaceful evening, with a room where his friends were assembled, and into a room where his friends were assembled, and into the still calm of a peaceful evening, with a room where his friends were assembled, and into the still calm of a peaceful evening, with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful evening with a room where his friends were assembled, and into the still calm of a peaceful even

I have traced the perils of the indefatigable Coke upon the deep, beneath whose dark waves his frame found a grave, when his unspotted soul sped to repose under the shadow of his Saviour's throne. I have pursued the far loved Asbury, whose untiring zeal bore the tidings of salvation through almost every section of our country. His was indeed the "labor of love;" and his memory shall live in imperishable verdure, while Methodism is loved by her children. In considering the character of those to whom the superintendence has been subsequently committed. I have believed them animated by the same holy motives which actu-ated "our fathers." They have retained in inviolable purity the ark committed to their trust, while the thousands who are continually speeding to the portals of our church afford ample evidence that " the pleasure of the Lord prospers in their hands."-Ib.

PARENTS' DEPARTMENT.

A HOUSE WITHOUT A GOD.

From the Youth's Companion Messrs. Editors,-The following fact occurred under my own observation, I thought it might be a good thing to present to your little readers.

A little boy three years of age, whose father possessed no religion, and neglected family prayer, spent

THE DYING MOTHER.

To bring her babe-'twas brought, and by her placed; She look'd upon its face, that neither smil'd Nor wept, nor knew who gazed upon't, and laid Her hand upon its little breast, and sought For it, with look that seem'd to penetrate The heaven-unutterable blessings, such As God to dying parents only granted For infants left behind them in the world. "God keep my child," we heard her say, and heard No more; the Angel of the Covenant Was come; and faithful to his promise, stood Prepared to walk with her thro' death's dark vale. And now her eyes grew bright, and brighter still, Too bright for ours to look upon, suffused With many tears, and closed without a cloud, They set as sets the morning star, which goes

Obscured among the tempests of the sky, But melts away into the light of Heaven. Pollock's Course of Time.

LADIES' DEPARTMENT.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.---Fru. v. 14. TRACT ON SPIRITUAL DECLENSION.

Not down behind the darken'd west, nor hides

Many a professor of religion, there is reason to fear. is slumbering away all his opportunities of usefulness, and preparation for heaven, and growth in grace, un-alarmed and unmoved, while death may be already aiming the fatal shaft, and the angel of mercy is still whispering "Awake, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."
Thou sayest, "I am Fich and increased with goods, and have need of nothing, and know t not that thou art wretched, and miserable, and poor, and blind, and naked." Awake, awake to thy danger and thy duty, est "sudden destruction come upon thee," and there be none to deliver.

Such was the condition of Miss -, of Gwhen the Tract, On Spiritual Declension, (No. 66,) was placed in her hand. She was indeed a member of the visible church—she had vowed to be wholly the Lord's, but she felt that she had already sufficiently "attained;" that there was in her heart, by nature, principle of good, which, duly cultivated, would cary her to heaven; and as to the spiritual welfare of thers, she, as a matter of course, felt very little con-She did not believe in thosegloomy representations of the depravity of man which many seemed disosed to make, or recognise the necessity of that change of heart which many professed to have expe-

This Took, by the blessing of God, tore away from her refuges of lies. She found in herself that "want of spirituality," and "zeal for the cause of region and the glory of God: and that "formality," nd "conformity to the world," and "spiritual pride," which the Tract described as sure symptoms of Spiritual Declension. And she had almost wholly, "neglected the word of God, secret prayer, and self-examination," the very points which the Tract mentions as prominent causes of such awful departure from God. The Holy Spirit accompanied the faithful eyes were opened. Her heart through the power of arrived, when He who led captivity captive, and rethe Holy Spirit, was renewed. She found Christ to be precious. She now loves the Bible, and the faith-dwell among them, should reign among sailors? Is preaching of the Gospel, and the social prayermeeting; earnestly desires the salvation of the impenitent, even of the perishing heathen; is active in those labors of Christian love and meekness which so adorn the female character, and often, as if in remembrance of God's mercy to her, is seen carrying the Tract On Spiritual Declension, in her bosom.

-----EPITAPH.

Daughter," who died May 3, 1801, aged 31 years.

" She being dead, yet speaketh. Stranger! if e'er, by chance or feeling led, Upon this ballowed turf thy footsteps tread, Turn from the contemplation of this sod. And think on her whose spirit rests with God. Lowly her lot on earth, -- but HE who bore Tidings of grace, and blessings to the poor, Gave her. His truth and faithfulness to prove, The choicest treasures of his boundless love, Faith, that dispelled affliction's darkest gloom Hope, that could cheer the passage to the tomb, Peace, that not hell's dark legions could destroy, And Love, that filled the soul with heavenly joy. Death of its sting disarmed, she knew no fear; But tasted heaven, e'en while she lingered here. O! happy saint, may we, like thee, be blest---In life be faithful, and in death find rest.

YOUTES' DEPARTMENT.

REMARKS ON THE THEATRE.

The organiza- rich fragrance over society and nations.

I am not for inculcating that scowling philosophy or

our venerable founder through his extensive and ar- you would avoid the fangs of a serpent. You will thumberland, the fee of which in less than twelve eties, and they have ceased to please.

gospel, he still retained the humility of a "sinner saved by grace," until, beginded with the light of God's redeeming love,

the altar of the devil. That time, those affections, are into a room where his friends were assembled, and he is still retained the humility of a "sinner saved by grace," until, beginded with the light of God's not your own. Society puts in her claim; You have been nursed and cradled in its bosom. Disregard not been nursed and cradled in its bosom. Disregard not bim: his rational proposition was this—that his car-bility, as that which is promised by a horse of the devil. That time, those affections, are into a room where his friends were assembled, and he is sisted, that the person he had been playing with, is seen so much of real enjoyment, backed by probaenjoy her liberty, you are protected by her laws. She looks to you as the germ of her future glory. Disappoint not her hopes. The God of heaven puts in his claim. He has created you—In him you "live and conducting the winner to the door, told be sup-beneath the deep sea of human ill comes." your end, if, under all this mighty weight of obliga- itable source of support. tions, you turn traitors, and walk in the paths of the weep over the tomb of all your prospects .- Aiken.

----PIOUS NEGRO.

A young friend of mine was one day walking, and engaged in reading, when she was accosted by a Ne-gro asking for charity. She informed him she was

He expended five in progro asking for charity. She informed him she was sorry to be obliged to refuse, but she had nothing with her that could be of use to him. The Negro bowed, her that could be of use to him. The Negro bowed, but she had nothing with his former associates, and won ted by the song of a summer bird, who will be former associates, and won ted by the song of a summer bird, who will be former associates, and won ted by the song of a summer bird, who will be former associates. and asked her what she was reading. She replied, "The New Testament." He seemed much pleased, and begged she would tell him something, "that he might keep." My friend said, "believe on the Lord Jesus Christ, and thou shalt be saved." The black man answered, "Miss, me do believe; but me find me sin so hard." Another text was repeated, "The blood of Jesus Christ cleanseth from all sin." "What, dear to straw, bread and water, and a shaved head, for six sessed no religion, and neglected family prayer, spent several months in a pious family, where he was instructed in the simple truths of the Bible. In conversing with him one day about the great and good God, he made this striking remark: "We hav'nt got any God at my Papa's house!"

THE DYING MOTHER.

The perhaps poor Negro man may be forgiven!" My friend replied, "him that cometh unto me I will in no wise cast out; these are our Lord's own words. Though your sins be as carlet, they shall be as white as snow." Do you understand me?" "Yes, dear lady." "What does prayer mean?" asked my friend. "Why, (answered the Negro) was told little leave here exceeded what the Bible. It may be asked, Why do the Negro,) me told little baby boy yesterday, what dat mean; me told him, dat if he wanted bit of bread, fault rests not with the Bible; it is wholly with the he would believe dat I should give it him, and would reader.
not have one little deubt in his heart." - "You said The w well, (my friend replied;) and if you believe in your himself at the heart of man; but the reason it is not

> He then turned away with tears in his eyes, and son regarding the Bible with reverence as the blessing my dear young friend, passed on. A week of God, and reading it with an humble and teachable ago, the black man sent for my friend; and on enter- disposition, holding its contents as sacred truths, and ing his poor hut, sie saw him lying on a bed of straw. sincerely desirous to impress them on his mind, may He put out his hand, and said, "Dear lady, me believe in de Lord Jesus Christ; and know dat he will save me." My friend asked him, how he knew? hand to poor Negro man, to take; and I hear him say, 'come to me.'" The Negro begged my friend streak, is nevertheless a certain presage of the meripray; during which he died, calling on his Saviour. | dian sun. -Children's Friend.

SATLORS' DEPARTMENT.

A SIGNAL FOR PRAYER. Extract from a Tract called "Bethel, or the Flag Unfarled," by G. C. Smith.

The first general prayer meeting was held on board the Juno. In winter, the signal for meeting was a lantern hoisted at main-top-gallant-mast head; was a lantern hoisted at main-top-gallant-mast head; in the spring, a blue flag with the word Bethel' in the God never did, and never will withhold his blessing centre, and a star in the corner rising in the east, in and the influences of his Spirit from those who dilired; another flag with a dove also bearing an olive branch, has since been added.

"A signal for prayer! how strange! I have seen almost every signal usually made in the merchant service and in the navy, but none like this. As signal officer I have been accustomed to make, to repeat, and to answer signals, night and day, in calms, or storms, or fogs, or battle. I have, in consequence, witnessed signals to weigh to moor, to form in line, to bound to Richmond, was lost in our bay. Several artichase, to board, and to hear prayers read; but never, until this moment, did I behold a signal, close to Lon- and among them, a number of small books published by don bridge, for sailors to assemble and pray them- the American Sunday School Union. These were soon English sailors pray? The river Thames exhibit a Almost every child who could read was busy in drying been proverbial for drunkenness, blasphemy, impurity, and desperate wickedness: that they should be emitthe hands of parents and friends. nent for social prayer and personal piety? Alas: English sailors have long been given up, by many good men, as abandoned of God, to work all uncleanness to know, even that they were eagerly read by those inwith greediness. They have literally been led captive to whose hands they fell, but more remains untold. It by the devil at his will.—The Thames, with very few exceptions, has been under the dominion of the god of this world. Every week its thousands of depraved operation. Another school previously existing in the vimariners have rushed on shore, and like a swarm of cinity, in a languishing state, was greatly revived, and bottom better was a crack in the locusts from the bottomless pit, filled the public houses may be said to date its second beginning from the forcand brothels on the banks, contaminating the very at- going circumstance. We have sent to the Depository mosphere with their polluted breath, and impiously defying the terrors of death, of judgment, and of hell. this blessed mode of preparing the youth of our land, they being at supper on a couple of fowls, he told them Sin has abounded, Satan has reigned, hell has triumphalike for this and a future world, will be perpetuated that by Logic and Arithmetic, he could prove ed. millions have been damned. Is the period now among us down to the remotest generation almighty grace now to superabound? to the banks of the Thames, in a dreadful flood, arous- dition to be repacked, were returned to Philadelphia, will have the second, and the third you may keep to ing the anger of God. Is eternal mercy now to over- and a claim for salvage generously relinquished, by the yourself for your great learning. flow the banks, and grace reign among sailors, through righteousness unto eternal life? Wondrous thought! Surely the Son of God again condescends to visit this sea of Galilee, and pluck these as brands from the heave a sigh, a longing sigh, after immortality. Eterburnings, that they may be heirs of God.

bold for righteousness. They were not ashamed of Christ as their Redeemer. His 'ensign' shall be raised necessary information concerning life, with firm and and his signals made, until he draws all men unto him. Christians, examine your prayer meetings; bow thinly attended! how dull the service! how heavy and long the prayers! Say you, a little more sleep, a little more slumber? No! Arouse from your supineness and lethargy; go to the ark;* go to the Thames; board of heaven suffereth violence, and the violent take it by

" A signal for prayer! How cheering to my heart! Blessed God, I'll hasten on board, and mingle my tears and prayers and my praise with my brother sea-* Shin

THE GATHERER.

From the New York Statesman. GAMBLING.

"Line upon line and precept upon precept," seem to avail naught with those who embark upon this sea of death, for having once cast themselves upon the My dear young friends, it always gives me pleasure waters, its delusive allurements produce a species of

in packing a card, and manœuvering a dice box." In the long catalogue of victims to such vicious as-

destroyer! How many hearts will bleed with anguish, or the town, substitute of a marker at the billiard taand how many sisters, and brothers and parents will acting as the substitute of a marker at the billiard taself the one who, by nature, and habit, and feeling,
and affection, is endowed with those control.

famine staring him in the face, exposed to the taunts and insults of those whom he had supported, he was welcome of his return from toil, and the will afford to recognised by an old friend, who gave him ten gain-

lodging-house, in St. Giles'.

Had he fractured his leg on quitting the Gambling ouse with 20,000 pounds, or been doomed by a lettre, months, in a dark room, it might have brought him hundred and twenty-three thousand, seven hundred

so many read it without deriving any benefit? The

The written word is a pointed arrow, aimed by God well, (my friend replied;) and if you believe in your ministrating heart, that if you ask, God will give you all you want, felt, and understood, and remembered, is because the Friends, German Reformed, and Independents. The pardon all your sins, and wash them all away in the natural man is not willing to attain this knowledge: blood of Christ, and do not have, as you told your sufficient light is given him, but he wilfully shuts his child, one little doubt, he, even God, for his Son's sake, Jesus Christ, will do all these things for you." and himself have cast a vail over the Bible, but Satan not to exceed 400 to each house; which makes the Me tank ye, dear lady; and poor Negro man pray and his heart is so filled with the vanities of the world, "Me tank ye, dear lady; and poor Negro man pray and ins heart is so much that are not the sick, and for others necessarily absent, there things. Now it may be firmly asserted, that any perwithout difficulty comprehend what he reads.

Can we doubt of God's assistance in this holy study? Will not this knowledge, like all other, be Because me see Jesus in heaven holding out his progressive? It may at first be compared to the fee-Let any man shut this book altogether; never en-

ter a church-door, where its truths and precepts are explained; nor even into the company and conversation of those who frame their lives by this book; and I will tell him he is hastening to the land of unalleviated sorrows. On the other hand, let him read this book for edification, to learn the way to heaven; let him carefully attend upon the preaching of the gospel; converse and hold sweet counsel with the excellent ones of the earth, and imitate their example; and I gently seek him .- Irving.

-----From the American Sunday School Magazine. THE WRECK.

Port Penn, Delaware, Nov. 6, 1827. .Mr. Editor, -- Some time in the early part of last winter, the schooner William Porter, from Philadelphia, cles ofher cargo were landed here in a damaged state, selves. A signal for prayer! how unexpected! What! widely circulated in this place and its neighborhood. standard for God! Is it possible that sailors, who have the tattered leaves, or perusing the contents of his new

Now, sir, it would be doubtless some consolation to Respectfully, your obt. servant.

Is shipped last December to supply an order from Rich-three. Since you have made it out so well, answered Sin has risen mond. Such as were taken from the wreck in a con-the old man, your mother shall have the first fort, I person who saved them ----6604···

Philosophy vs. Christianity. - Philosophy can only The impression of a woman's form, with an infantchasped nity is to her an unknown vast, over which she soars "A signal for prayer! What an example for Chris-ans! Sailors have been hold for sin; they are now round, is an unfathomable void; and doubt, uncertainty, or despair, is the result of all her inquiries .-Satan as their master, and now they blush not to avow Christianity on the other hand, having furnished all undaunted step crosses death's narrow isthmus, and boldly hunches forth into that dread futurity which borders on it. Her path is marked with glory. The once dark and dreary region brightens as we approach it, and beniculy smiles as she passes over, and forward she pursues her course, till reaching the summit of the the ship of prayer, and there learn how the kingdom everlasting hills, an unknown scene in endless variety of loveliness and beauty presents itself, over which the ravished eye wanders, without a cloud to dim, or a limit to obstruct its sight. In the midst of this scene, rendered luminous by the glory which covers it, the city, the palace, the throne of God, appears! Trees of life wave their ambrosial tops around it; rivers of salvation issue from beneath it. Before it angels touch their harps of living melody, and saints, in sweet response breathe forth to the listening heavens their grateful songs. The breezes of paradise waft the sympho ny, and the bending skies direct it to the earth. redeemed of the Lord catch the distant sound, and feel a sudden rapture. ----

FASHIONABLE AMUSEMENTS. We have lived years enough in this world to have The round is one of bustle, yet no calm quiet brown forehead; but still we are not wiser or happier. Then what means this burley burley of delicate dissipation? Ambition was once our hobby, but it was a

nonths he lest at hazard. How shall man acquire peace? It is in domestic. The last night of his career when he had just perenjoyment, where the (wilight summer and the win-

been nursed and cradled in its bosom. Disregard not be not been nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its bosom. Disregard not be nursed and cradled in its boso He has created you—In him you "live and on the found which bub."

Convert not his gifts to the service of his entermined by the world puts in his claim. He coachman, that was his master, and heroically ing hour—lose their dark shadows when the dead of the dark shadows when the dead of the dark shadows when emy. The Saviour of the world puts in his claim. He the coachman, that was his master, and herotean, the world puts in his claim. He sick bed—the dy. has died to redeem you. And O, how terrible will be marched forth, without house, home, or any one credvour loved one's eve lights no their class. your loved one's eye lights up their gloom. If one Able source of support.

He retired to an obscure lodging, in a cheap part would smooth his rugged path of existence, let him a void the attractions of wealth, and make a tions, you turn traitors, and walk in the paths of the destroyer! How many hearts will bleed with anguish, of the town, subsisting partly on charity, sometimes void the attractions of wealth, and make a part of himself the one who, by nature, and hating a the substitute of a marker at the billiard taacting as the substitute of a marker at the billiard ta-ble, and occasionally as helper at the livery stable. In this miserable condition, with nakedness and famine staring him in the face, exposed to the taunts the had supported be was more like paradise. Fashionable amusements often He expended five in procuring decent apparel; are the portal to domestic enjoyment; but in all inwhite's, sat down with his former associates, and won 20,000 pounds. Returning the next night, he lost it charm when the frost of age changes both songstress and listener to the sear and yellow leaf and the 20,000 pounds. Returning the next light, he tost and and listener to the sear and yellow leaf, and the green sordid penury, died a ragged beggar, at a penny's foliage of youth is withered for ever.—Boston Specta-

NEW YORK AND LONDON,

The population of New York city, in 1820, was one six. In 1825, it was one hundred sixty-six thousand eighty-six; making an increase, in five years of in-ty-two thousand three hundred eighty. Allowing the same ratio of increase, there is now a popula one hundred and eighty-five thousand. There are in the city 101 churches, or houses for public worship Of which 4 are Roman Catholic, 1 New Jerusalem, 2 Unitarian, 2 Universalist, 2 Jews' Synagogues, 15 Baptist, 13 Methodist, 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, average number of regular attendants is estimated, by such as have made it a subject of special examination number of those who statedly attend public worship, 40,400. After deducting 50,000, for children, for will still remain NINETY-FOUR THOUSAND SIX HUN-DRED, or more than half the population, absenting themselves from the public worship of God!

There are in the city 4 theatres and 2 circuses:most of which are opened from four to six nights every week. The number of shops and other places licensed to sell liquor by the small measure, is three thousand; or about one to every senenth dwelling house In addition to the violations of holy time, occasioned by steam boats, and other public conveyances, by butchers, grocers, and other traders purchasing their stock from boats arriving from the country, upwards of 1000 shops and other places, are opened for the sale

of liquor, and other things on the Sabbath!

Nor is this view peculiar to New York. A critical investigation of facts in other cities will develop similar results. In London, the whole number of churches and chapels of all denominations is estimated at 400. "If we calculate, (says a late English writer,) that the average attendance is 500, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers, it will give a result of 300, 000 persons. The population of this metropolis is estimated at 1,274,800. From which subtract the feeble minority above, and we find 974,000 persons neglecting the public worship of God!

It appears that of the commercial papers published in London on Sunday, there are circulated, on the lowest estimate, 45,000 copies; and that upon the most moderate computation, between two and three hand dred thousand readers of these papers are to be found in the metropolis alone. While the great number of pressmen, distributers, master-venders, hawkers, and subordinate agents, of both sexes, and of all ages, who are employed on the Sabbath, all tend to the most fla grant breach of the day of rest."

In the mean time, the number of deaths in New York is about five thousand annually: in London, a bout thirty-three thousand .- Appendix to Pation's Se

Great Chemical Discovery !--- As a young gentleman in Worcester, a few weeks since, was endeavering to apply some of the abstruse laws of nature, by requested a friend of his to explain, why ashes took up so much water; for said he, the other day I filled a cu with ashes, and since then, at different times, have put in water enough to fill it once and a half! The friend bottom !--- Wore. Spy.

A rich farmer's son, who had been bred at the Unitwo fowls to be three man. Why, this, said the scholar, is one, and The books to which the foregoing letter alludes, were continued he, is two, two and one you know make

THE IMAGE IN LAVA.

the bosom-found at the first uncovering of Pompeil.

Thou thing of years departed! What ages have gone by, Since here the mournful seal was set By love and agony ! Temple and tower have moulder'd,

Empires from earth have pass'd— And woman's heart bath left a trace Those glories to outlast! And childhood's fragile image

urvives the proud memorials rear'd By conquerors of mankind! Babe! wert thou calmly slumbering Upon thy mother's breast,
When suddenly the fiery tomb
Shut round each gentle guest?

A strange dark fate o'ertook you, Fair Babe and loving Heart! One moment of a thousand pangs-Vet better than to part.

Haply if that fond bosom On ashes here impress'd, Thou wert the only treasure, child, Whereon a hope might rest. Perchance all vainly lavish'd

Its other love had been; And where it trusted, naught remain'd But thorns whereon to lean! Far better then to perish,

Thy form within its clasp,
Than live and lose thee, precious
From that impassion'd grasp! Oh! I could pass all relics

Left by the pomp of old, To gaze on this rude monument, Cast in affection's mould! Love! human love! what art thou? -Thy print upon the dust utilives the cities of renown, Wherein the mighty trust!

Immortal—oh! immortal
Thou art, whose earthly glow
Hath given these ashes holiness—
It must, it must be so!

Mrs. Hemans

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GENERAL AGE Rev. James Keyte, Missouri. Charles Roche, Esq. Halifax.

ORIGINAL COMMU

THE HEAD AND T Ever since the fall this work troubles and commotions. The with the dust of combat, and vales have resounded with the crash of arms, while the shouts wailings of the vanquished have Yet each of these conflicts, h

sooner or later come to an end tremendous storms, has in its tu war loving Rome, the Temple of asionally shut. But there is one quarrel that

turies ago, which has never yet empire of this world is contend powers; the head and the heart ways rivals—once they were in reigned together in Eden for s ordant feeling. But in an o belled, and set up for sole domin sisted, but in vain ;-its opponer vantage. From that day they ha mics. A perpetual war has eve on between them with various greater number of victories have he heart; the advantage which been kept, for the most part, un action is the human breast. T which have here been fought, a ous in their consequences than earth has known. They are no

they are fell, and their effects w The head is always on the sid her cause manfully, bringing us which the light of nature and the afford. But to these the heart has no syllogisms to refute the head; but what it wants in log up in importunity. This prove weapon; -notwithstanding the of the head, nine times out of

continual begging carries off the Enter the "chambers of ima secret history of a single indiv of the heart are truly astonishin painful duty? The heart instan the head says it ought to be don all the arguments in favor of its out before him the happy conse and the sad effects of neglect; almost persuaded. But the nex puts in its claims; spreads a the subject, throws all the reaso into the distance, and then plead ble vehemence, that it too often

leads off the victim blindfold. Perhaps he is visited by some tion. The head immediately heaven to find cordials for the wo out every alleviating consolatio profoundly on the purifying natuabsolute necessity in order to w raise to heaven. But the broken ing balsam and refuses to be co agonizing grasp to its burdens cruelty sharpens each rankling

to wormwood. Thus have heart and head ke fare. At every new victory of comes weaker and less dispose flict, till, in the case of millions.

opponent, who ever after rules the most cruel tyranny. There is one power which ca and bring the contending partigreement.—It is religion. A heart relents, becomes humble, claims to sovereignty. But the spirit is never wholly extinguish ccasionally and blaze almost w many a hard fought battle takes old enemies. But the head now cy much oftener than before, as he heart gradually diminishes take away its strength. At len from the dying Christian : than us the victory, through our Lord

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THE BLESS The man of God had been lab estness and zeal for the good of and edify his audience. Most f od that professors might be confistand fast in the liberty of the Christ—living up to their high ing for the advancement of his that sinners might be convicted and inspired with that godly so repentance unto life. He had cle n unison with many of the con the song of praise-he now ro and mighty energy of soul proce blessing on the people of his ch had assembled to worship with were they whom he was, in the bearing before his God-commer care and keeping? Were they awful solemnity of that momen respond to his holy invocation, m even so, Lord Jesus? Alas, mar ed not duly to appreciate the and impressive moment. Arran Pening of doors, picking up of l rangements for a speedy exit oc as far as actions speak, they este